

/43 cont./

621 VIII. The family. -- Each separate hamlet, or each part of
613 a village, is inhabited, as we have seen, by a patriarchal and
agnatic familial group to which in the Sous is given the name of
"ikhs." This is the smallest unit, but also the most lively,
which contributes toward forming the larger social groups in Ber-
bère /Berber/ country.

621 The "ikhs" is constituted spontaneously by the natural devel-
592 opment of the family that lives in a detached house. Actually
613 the Chleuh /Shluh/, almost always monogamous, especially if he
[595] is poor, lives with his sons in joint possession; his cousins are es-
tablished near him. Foreigners who have come into the country
as wage earners or tribal brothers marry the daughters. In three
[622] or four generations /44/ a numerous and powerful group is
formed, often led by an old man who is the natural leader of
this new hamlet.

613 The various members of the "ikhs" are not gathered together
561 in the course of daily existence. Each generation actually lives
562 apart from the one that precedes it or that follows it; father and
son do not take their meals together, at least in public. The men
and the women, moreover, form two distinct societies, which
have traditions, beliefs, a different vocabulary. The men try to
[777] observe the laws of Islam; the women, on the contrary, remain
attached to magical practices that are a survival of the most an-
cient beliefs. Even the markets are sometimes separate (1).

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1. Special markets for women exist in the
region of the Haha and the plain of the
Chtouka.

562 Finally, during pilgrimages and annual fairs the two sexes often
[788] assemble separately. The women's festivals, on the occasion of
[543] which are found preserved licentious traditions antecedent to
[527] Islam, accentuate even more the separate organization of the two
[831] groups.